

AN ESSAY

ON THE

AMELIORATION OF
MANKIND

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EVEN the most inattentive person will often have been struck by the dissimilarity of children of the same parents. That a negro is black, a Chinese yellow, a Malay or Indian brown, he easily explains to himself, as they belong to different races, but how the children of the same parents may be so different is a thing he generally does not trouble himself about, and if he does he cannot explain, or explains by some vague notions about atavismus, without being very clear about the exact meaning of the word.

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The anthropologists of the newer school in Europe some decades since put their attention, too, to this interesting subject, and after long studies came to the following results as to the composition of the present population of Europe:

That population is composed of three different

racés—the so-called *homo Europæus* (European man), a long-skulled, blue-eyed, fair-haired, tall, white-skinned, straight-nosed race; the so-called *homo Alpinus* (Alpine man), a round-skulled, brown- or dark-eyed, black-haired, smaller, yellow- or brown-skinned race, with concave or flat, broad nose; and the so-called *homo Mediterraneus* (Mediterranean man), a long-skulled, dark-eyed, black-haired, small, dark-skinned race, with generally a nose as the *homo Alpinus*.* The first-named race, the highest type of humanity, is still found the most abundant in the middle of Sweden; the *homo Alpinus* in the Alpine region; and the *homo Mediterraneus* in Spain and Southern Italy: from that circumstance the last races have got their names. By far the greater part of the population of Europe is composed of a mixture of two of these races or of all the three together. Though there are local exceptions, the farther one gets away from middle Sweden, the lesser the addition of blood from the first-called race in the composition of the population gets; and so it is with the other races, the farther one goes from the regions where they form nearly the

* The hitherto adopted division into Teutons (Germans), Latins (Romans), and Slavs is a linguistic division, and not ethnological, as amongst each of these groups are persons of the three above-mentioned races.

totality of the population. By further long investigations the scientists have come to the conclusion that the *homo Mediterraneus* is nearly related to the long-skulled negro race, the *homo Alpinus* to the Mongols; so that they probably are branches of those races that in prehistoric times emigrated from Africa and Asia to Europe; while the *homo Europæus* is probably a mutation that took place ages ago of some individuals of the *homo Mediterraneus* to the highest form humanity has yet produced—in the same way as plants, as was discovered by Professor De Vries, sometimes by mutation give birth to a new race of plants hitherto unknown.

The above is a short resumption of the results of the long and painful labours of a number of the greatest scientists.

What, now, is the practical value of these labours? Many people are not interested in scientific topics; and while most people delight in seeing types of the *homo Europæus*, represented by the statues of the Ancients and the painters of the Renaissance, others prefer people with black or brown hair and broad flat noses. Therefore we are to examine, as far as possible, what people of the different above-named races have contributed to the advance of civilization.

In doing this, we first must make the remark

that absolutely pure representatives of those races have existed ages ago, and are still existant, but that, as history went on, the races were more and more mixed, so that nowadays most of the existing human beings—at least, many of them—have the blood of two, often of all the three, races in their veins. That, too, is the reason why children of the same parents so often differ entirely from each others. In one, the blood and characteristics of one of the races prevail ; in the other, that of one of the other ; in a third, there is a mixture of different characteristics of the different races. So one may meet a person of the high stature of the *homo Europæus* and otherwise the marks of *homo Alpinus*, or somebody with fair hair, dark eyes, and a round skull, and so on.

This circumstance is, perhaps, the principal reason why one meets so many ugly people in the world. No breeder who understands his business will let his horses, cattle, dogs, pigs, etc., match indiscriminately with each other ; but many people seem to think that the lessons taught by cattle-breeding are not meant for the breeding of man. A greater mistake it is impossible to make, and the terrible results are visible, not only in the faulty physical appearance of so many people, but in their defective mental condition as well. A brain intended to be sur-

rounded by a round skull does not feel well in a long one, not to mention all the other often contradictory aspirations found in the soul of a man issued from different races. By chance those contradictory aspirations may in a few very exceptional cases result in the production of a genius higher than a man of pure race, though, as we will see further on, only in the case that there is a large admixture of blood of the *homo Europæus*; but as a rule the product is inferior to that of a match between people of the same race, and certainly the offspring of such a genius will fail altogether or be of very inferior quality.

From the above it will be clear that for the welfare of the offspring the best thing people may do is to mate only with a partner of the same race, if they themselves belong to a pure race; if not, as will be the case in most cases, with a partner that has the peculiar qualities that are preponderant in themselves—as, for instance, the same form of skull, colour of hair or eyes, etc. In that case there is a great chance that the offspring may revert altogether to the race, which marks preponderate in both parents.

Now we come back to the great item to be considered—the propagation of which of the three races is most in the interest of humanity.

To answer that question the best thing is to turn to history and see what it tells us.

If we look at the ancient peoples best known to us, we find that the acme of civilization ever yet reached, in particular, if we consider the smallness of their number and territory, was conquered by the Greeks. Now, from recent investigations, it is established beyond doubt that the true Greeks that produced their splendid civilization—that is to say, the ruling caste, as in Athens in its highest period (there, as in most of the other Greek States, three-quarters of the population who did the manual work, that required no special qualities, were slaves), were of the pure *homo Europæus* type: tribes from the north, that subjugated the original population and drove it away or enslaved it. This is proved by innumerable statues and other relics partially painted, and the poems, as far as they describe the exterior of their famous heroes. The recent excavations of the Mycænic and pre-Mycænic era at Creta and elsewhere at every time confirm that again even for those ancient times.

If we turn to ancient Rome, we find there, too, just as well as in the greater part of the Italy of the time, that the ruling caste and middle-class—all that included the strength of

the State—was of northern type (*homo Europæus*). Unhappily, in Greece, as well as in Rome, the men of the northern type, being also the men, on whom the protection of the country rested, were much more exposed to death in those times of endless wars ; and, their numbers being small in comparison to the subjugated people of the Mediterranean and Alpine races, by intermingling with them—though that was in many cases, as far as possible, hindered by law—they, in the run of some centuries, were absorbed by those races. After that Greek and some centuries later, when the same fate had befallen the Romans, where it was retarded by the introduction of Teutonic blood by the emperors taking into their service Teutonic soldiers, and colonizing the frontier provinces with Teutonic tribes, Roman civilization did not advance any more, but still remained for some time at the once acquired height. When, then, it was shaken by the inroad of the Teutonic peoples, that till that time had remained in Northern and Eastern Europe, and those same peoples, converted by cunning and ambitious priests to a superficial kind of Christianity, lost their old faith and the sense of good and wrong, civilization rapidly retrograded, and the dark night of the Middle Ages began, till, after many centuries

the men with a large amount of the blood of the *homo Europæus* in their veins, priests as well as laymen, freed themselves to some extent from the grasp of the superstitions taught by the Church, and began by cultivating first art in the service of the same Church, that was still too powerful to be disregarded, and, as time went on, also science, with the happy result that real humanity also profited, and we live now in an ideal time, as compared to the atrocities humanity was submitted to in the times priests were omnipotent. How Art gradually freed itself from the grasp of the fanatics is very well illustrated by the number of St. Sebastians painted by the painters of the fourteenth and fifteenth centuries. The case was naturally, not that they were so abnormally inspired by the legend of that particular saint, but that they wanted to paint a handsome naked man, an Apollo ; but the only way to get permission from the Church to do that was to put arrows in his body, and present him as a martyr.

History, as it is still often taught to-day, under the influence of tradition formed by priestcraft, to the enhancement of their own glory, represents us the monasteries as the true wards of civilization in the Middle Ages. The fact is that, just as they do now, especially in thoroughly

Catholic countries, as Spain, the monks sucked out the blood of the nations to live themselves in splendour and comfort, and in that sense they, to a certain extent, were the wards of luxuries and old manuscripts, as they gathered a large part of the wealth of the peoples of that time in their precincts ; but to the advance of civilization they did not contribute anything worth mentioning. On the contrary, from the point of view of the race, the Roman Catholic Church has done enormous damage, as in the Middle Ages it was the refuge of a lot of able men who wanted to get power, and found a Church career a very convenient way to it, but by doing so had no, or few, offspring ; for, though morality was often very lax, as a rule they took good care to have no, or only very few, children.

For the same reason—the glory of the Church—the invading Teutonic tribes are mostly represented as the greatest barbarians, who destroyed civilization. In fact, they were farmers and cattle-holders, who did not do their business badly according to agricultural science as it was at the time, and who differed from the Greeks, and especially the Romans, only in not having as well cemented States.

If now we turn our view to Asia, we everywhere find the same thing as around the Mediter-

raneean—at least, as far as we meet peoples that ever had any civilization. In Asia Minor, Persia, India, we everywhere meet invasions of tribes of the *homo Europæus* type, sometimes known under the name of Aryans, who left their traces by the remnants of their languages, sometimes only known to posterity by remaining representations in stone or writing, who, after founding great civilizations, disappeared, either decimated by wars or absorbed by the numerically much stronger peoples they subjugated; and with them, after a while, disappeared the civilizations grounded by them. Also in Egypt, and even in China and Japan, we find traces that the old rulers in long-forgotten times belonged to the *homo Europæus*, but with their extinction and absorption by the far more numerous aborigines, civilization in those countries came to a standstill, and after some time also decayed. The reason Japan nowadays so successfully learned the lessons of modern civilization is probably to be found in the fact that in its aristocracy the traces of Aryan blood may still be detected.

Now some superficial observer will say: "If the *homo Europæus* is a race so superior to others, why is it that in antiquity the highest flowers of civilization—at least, as far as they are lasting remains as buildings, statues, and writings

—are found round the Mediterranean and in surrounding countries, and not in the North?" The explanation may be very simple. In those olden times in northern countries the whole energy of man, with his imperfect knowledge of agriculture, was to such an extent absorbed by his endeavours to get a livelihood that no surplus remained for the erection of works of Art, while the tribes, that emigrated to the South and subdued the peoples of other races that lived there, forced them to do the menial work for the conquerors, and so gained time for higher work.

If now we turn our looks to more modern times, we find exactly the same thing happening during the Renaissance. As was proved by the patient researches of Dr. Woltmann, all the great men of that time in Italy, where the great majority of the population yet belonged to the Mediterranean or Alpine race, with only one or two exceptions, where the case was not quite clear, belonged to the *homo Europæus* type, or were crosslings very near akin to that race. The same thing was proved in France and Spain, also of the more modern great men. In all these cases paintings, and, if they were wanting, descriptions of the men, as far as it are not men still living, were the proofs resorted to to ascer-

tain the appearance of them. As far as in those countries the men of the northern type were not remnants of former times, they were the offspring of the Teutonic tribes, that, each only a few tenths of thousands in number, succeeded in overthrowing the Roman Empire.

If now we observe the different peoples of our own time, every intelligent man is struck by the difference in civilization and prosperity between the countries where the great majority of the people belong to the *homo Europæus* type, and those where they do not. Even in the same family one may often see that persons presenting that type are more useful members of the community and more genial than those representing one of the other races. What, now, is the conclusion we may draw from all this? That those who think the principal thing in life is not to gratify their own desires and wishes, but the welfare of humanity, and preponderantly possess the characteristics of the *homo Europæus*, ought to match with a partner belonging as far as possible to the same race, and produce as many children as they can, without impairing the strength of the mother; while those possessing none or few of those characteristics ought not to have any children, or if that is too heavy a sacrifice for them, as few as

possible—one, or at the utmost, two. At all events, people who care for the wellbeing of their offspring ought only to marry a partner belonging as far as possible to the same race as themselves, and on no account a European ever ought to marry somebody belonging to a coloured race, even if only partly.

